

THE LOYAL

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1.
SUBJECT.

Whereas there hath been some Attempts and Presumptions of late by disaffected persons to oppose that constitution of Government which hath ever made the people of this famous Kingdome happy at home, and renowned abroad:

These are therefore, (shewing forth some examples of History both Ecclesiasticall and Civill in this brief paper, according to the purity of the Times, and that Religion which we professe,) to exhort all his Majesties Subjects, of what quality or degree soever, to an holy conformity in Christian Government.

SINCE it hath pleased the Almighty in a miraculous manner to shew forth his wisdom and power in his Majesties glorious restitution; and with unspeakable joy, after a long and tedious Exile, to restore the People and Kingdomes to their ancient Rights, Liberties, and Government, and
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without any effusion of blood, to unite the hearts of Prince and People, even such a mercy as no History can parallel:

The wisest of the Heathen Philosophers held in admiration the most admirable working of the Almighty Creator, who through the power of his Word (their *Deus & melior natura*) composed the jarrings of the Elements, brought into excellent order that confused Chaos, and garnished the Heavens with the Sun, and other glorious Lights: So may the wisest of all Divine Philosophers, in these our most refined times, stand in admiration to behold the miraculous working of the Heavens Almighty mover, who by divine providence, of his infinite wisdom, hath formed that *Chaos of Confusion*, which hath been so long beclouded with mists of Errours, Seditions, and Heresies, drew light out of darknesse, and restored his Sacred Majestie to his Royall Throne; the true Sun of this renowned Kingdome, from whose glorious rayes the Stars of the Church and State receive their beauty and splendour; What cause of true joy have the People of these Dominions?

First, In the Lord *Jehovah* for his wonderful deliverance.

Secondly, In such a wise and vertuous Prince; that if we enquire into the severall ages of the World, we shall find the accomplishment of all their Princes vertues comprised here in one.

1. If we so far search into the History of the ancient Kings, in the time of the golden world, we shall there finde the love and obedience of Prince and People comparable: But wanting the pillar of Divine strength, and that prudent policy to support their Crowns and Scep-

ters, which Christian Kings and Princes have the happiness to be indued withall, their glory decayed, and their honours descended to succeeding Ages.

2. If we observe the great joy that was in *Israel* at the Crowning of *Solomon*, and make a parallel with that renowned Prince; who exceeded all the Kings of the world in Wisdom and Royalty, we find that all his honour and magnificence, and all the glory and beauty of the Temple of *Jerusalem*, were only as real types of worthy Kings, Princes, and Defenders of the Church under the New Testament.

3. If we descend to our own Kingdome in the time of *Lucius*, King of *Britain*, and *Eleniberius*, Bishop of *Rome*, in the year 162. we find much rejoycing at the receiving of the Christian Faith; although the Church and State were troubled with many calamities untill the dayes of the great *Constantine*.

4. Then was there exceeding great joy through the whole *Roman Empire*, and especially in poor *Britain*: for that *Constantine* had in a wonderful manner escaped from *Galerius*, and by Divine Providence was appointed to sway the worlds commanding Monarchy, and to espouse our noble and vertuous *Helena* of *Britain*: And so gladly was he received into this Island, that they accounted themselves happy to see him *Cesar*, the Defender of the Faith, according to these words of the Panegyrist. Oh! fortunate *Brittain*, &c more happy then all other Lands, that had the first sight of *Constantine* the great.

5. When

5. When the Christian Religion was much decayed, and the beams of Christianity obscured through Idolatry and Pagan-desolation, what joy was found in the Authors Native Countrey, in the time of *Gregory* the great, Bishop of *Rome*, about the Year 580. when King *Ella* reigned in his *Saxon* Kingdom *Deira*, the Bishoprick of *Durham*; and when *Allelujab* was sung for the conversion of the *English Saxons* to the *Christian Faith*, confirmed by *Ethelbert* King of *Kent*, even those *Angli quasi Angeli, deliberati erant de ira Dei.*

6. As in Spirituals, so in Temporal things; as in the Execution of the Laws, and Administration of Justice, which we find fully performed in the time of *Edmund* the Confessor, who for his vertuous and inherent Holinesse, was called *St. Edmund*; the Love and Loyalty of Prince and People, was inseparable in his Reign, and not onely for Religion, but of his great Wisdom he was pleased for the general good and welfare of his Realm and succeeding Ages, to compile in one intire Volum, all the best Lawes and Statutes of the *Romans, Brittaines, Saxons, and Danes*, which at this day is, called the *Common-Law of England*.

7. As also we find the three Estates of Parliament, by King, Lords, and Commons; to the great joy of the whole Kingdom, confirmed in the Reign of King *Henry* the First.

8. And the next in Order, that we find most acceptable to P R I N C E and People, and to the happy establishment both of government in Church and State,
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after so many bloody Battails, and of the royal blood slain, was the uniting of the Two Houses of *Torke* and *Lancaster*, the red Rose and the white, although the happy union of these two Noble Families, tended chiefly to the outward peace of the Kingdom, and not onely for the purity of Religion, which begun to revive in after Times.

By these preceeding Examples, we may conceive the Love and Loyalty of Prince and People, and what prevailing Power, Justice, and Religion had with the People in all Ages of the World, although most of the Age were in obscure times, and wanted the true Light of Divine Knowledge to make their Beauty perfect. But as all Types, Figures, and Ceremonies were in force, and useful to assist the infirmities of men, till the time of our Saviour Christ blessed for ever, who with Divine Authority, as a Prince of the Kings of the earth, was pleased to impower his Vice-gerents, Kings, and Princes to support and defend his Church and Kingdom, and this holy Order of sacred government, hath been inviolably observed in this Realm of *England*, neer 1500 years, notwithstanding the Pagan Desolation from the Reign of our renowned *Lucius*, the first Christian King that ever was in the World; Since whose time there hath been a continued succession of Princes (onely with some alteration by the *Saxons* Heptarchy) until these late times of Confusion, and the Christian Faith observed and professed, although not with that purity as it was in the Primitive Church, nor much refined till the Reign of good King *Edward* the Sixth, but by Divine Providence begun to flourish in the happy Reign of Queen *Elizabeth*, of worthy Memory, and so the Christian Religion continued.

tinued in a most flourishing state, until the year 1638. from which time, until these late dayes of the bright rising *Sun Charles the second*, hath the Church suffered persecution.

Now, seeing the Daughter of *Sion* is upon her happy deliverance; from her Babilonian Captivity, his sacred Majesty being more wonderfully preserved then either the great *Constantine*, or Queen *Elizabeth*, to sway the Scepter of this Kingdom, and (as a second *Cyrus*) to restore the Christian Religion to its ancient purity: as this Nation above all other hath been reputed the first Daughter of the *Gentiles Church*, and famous through the world for holy order and Christian governments; so now having the happy enjoyment of such a vertuous and prudent Prince, it doth become the whole Kingdom, by a holy accordance with his Majesty, and in Honour and true Obedience, indeavour the restoring of Church and State to their ancient beauty and glory, that the Kings Daughter being wonderfully preserved from perpetual servitude, may freely adorn her self in all her Robes of Honour, Appendances, and Ornaments of Sanctification, and the golden Bells of *Amon*, may make their joyful sound in this our *Israel*.

His sacred Majesty, of his many worthy, and gracious tenders of Love, and affection to his People, hath shewed forth his great Wisdom, Patience, Vertue, and true Zeal to the Christian Religion, wherein he hath been so transcendently eminent, that he hath approved himself a nursing Father to the Church of *England*, and a lively pattern to all Christian Princes; Therefore (in respect of that Honour, Fear, and Obedience, which Majesty acquireth, and which was due to *Nero* and the worst of Kings, much more to pious King *Charles*) ought every
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Member of Church and State, in Love and true obedience, humbly to submit to the power of his royall Scepter, and implore the throne of grace, to direct his Majesty and his great Council in their weighty affairs of the Kingdom, that as the noble Mind of his sacred Majesty, by an Angelical swiftness is soared up to Heaven, (and cannot be restrained) from whence he receives object, true Knowledge, and Divine Understanding (even as an Angel of God) to govern these Nations; as his Majesty of his royal assent is pleased to adhere to his great Council the Parliament; so it doth not become any of his Subjects, of what nature, quality, or degree soever they be of, to disturb his Majesty or Council, as of late, to be Incendaries of division, presenting seditious pamphlets, moving Heretical Petitions, & so bring innovations into the Church; But as the Sun in the firmament, bounded by the Law of Nature, yet freely communicates his beauty and Splendor throughout the World; So may his sacred Majesty, whose Heart is bounded and guided by the Law of God, freely communicate the rayes of his glorious Scepter, as his Wisdom shall direct, that as his Majesty may be conceived a suitable Parallel, as any of his Predecessors, to his late Royal Father *Charles the first*, for Prudence, Vertue, and Piety; so having the happinesse to enjoy the freedom of his regal authority, he may prove as fit a Parallel (if not exceeding in Fame, Greatnesse and Glory) to *Charles the great*.

Per R. Thomson.

Pacis & veritatis amatorem.

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FINIS.

